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Japanese emperor to be manifest deity, where we are reminded that Antiochus IV assumed the title of Epiphanes to express the same claim. The semiannual days of purification in Japan are parallel to Ezekiel's semiannual days of atonement. In the ritualistic development of Buddhism "a supernatural virtue is attributed to the performance of the ritual as in all high churches." These resemblances, which are in no case the result of borrowing, testify to the unity of religious thinking among the most diverse peoples. Did space allow I might quote numerous sentences which by calling attention to such parallels throw a vivid light upon this unity of man's religious experience. For these the reader must go to the book itself. And also for what is perhaps of even greater value, that is, the sympathetic treatment of the great religious leaders, Confucius, Buddha, Zoroaster, Plato, to mention only the most conspicuous.

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THE EXCAVATION OF BABYLON

Few cities have stirred the imagination of men as has Babylon. For almost two thousand years this city was either the political or cultural center of Western Asia. To the Hebrews, Babylon was "the glory of kingdoms, the beauty of the Chaldeans' pride" (Isa. 13:19). The size of Babylon was proverbial in classical antiquity. When the disgruntled Athenian Peisthetairus (in the comedy) left his country and sought his fortune among the birds, he recommended to them the construction of

a rampart, impregnable strong,
Enormous in thickness, enormously long;
Bigger than Babylon; solid and tall,
With bricks and bitumen, a wonderful wall,
(Aristophanes, *Birds*, 552 f.)

from which, as a center, they would be able to regain their empire and freedom. We are all familiar with Herodotus' interest in, and descriptions of, Babylon and the Babylonians. Upon the forehead of the "scarlet woman" the Christian seer saw written: "Mystery, Babylon the Great, the Mother of Harlots and of the Abominations of the Earth" (Rev. 17:5).

When the Assyrian army was overthrown, Nineveh fell, to rise no more; even the site of the city was forgotten until modern times. Babylon, on the other hand, fell before invading hosts of Hittites, Assyrians, and Persians, but always rose again from her ruins. At the

beginning of our era the city had almost disappeared, but even "as late as the close of the tenth century Ibn Hauqal refers to Babel as 'a small village'" (Hilprecht, *Explorations in Bible Lands*, p. 13). The "Tower of Babel" (which, however, was probably not on the site of the ancient Babylon, but at Birs, the ancient Borsippa, or some other mound) was visited by Benjamin of Tudela, a learned Spanish Jew of the twelfth century, by Marco Polo and many other travelers. With the nineteenth century began the scientific interest in the ruins of Babylon, soon to be followed by excavations. Among those who labored here may be mentioned Rich (1811), Layard (1850), Oppert (1852-54), Rassam (1878-79). On March 26, 1899, the Germans began the scientific excavation of the site under the directorship of Robert Koldewey and in connection with the Deutschen Orient-Gesellschaft. Some idea of the magnitude of this task may be gained from a statement in the preface to the excavator's semi-popular book on the results of the excavations up to the spring of 1912.¹ "Since the beginning of our excavations at Babylon there has been accomplished up to the present time (spring of 1912) only about one-half of the work which it is necessary or at least desirable to do, in spite of the fact that there have been employed daily, summer and winter, from 200 to 250 workmen."

Although it well deserves it, it is not probable that this work will be translated into English, and it seems best, therefore, to make this notice more of a résumé than a review. Stress will be laid upon the light which the excavations have thrown upon the history, life, and religion of the Babylonians rather than upon architectural and topographical results.

That the site of Babylon was inhabited in prehistoric times is shown by the stone implements found in the ruins. These include paleolithic "saws" of flint and obsidian, stone axes, hammer-heads, etc. Of so-called neolithic remains, only one arrow-head was found. Similarly at Farah and Surgul no neolithic remains came to light. These objects point to a time before the fifth millennium before Christ. Owing to the higher water level of modern times, the excavations could not be pushed into the lowest strata. The earliest accessible ruins date from the time of the First Dynasty, 2225-1926 B.C., and lie in that part of the mound called by the Arabs *Merkes*, that is "metropolis." Here, then, we have the city of the days of Hammurabi.

¹ *Das wieder erstehende Babylon.* Die bisherigen Ergebnisse der deutschen Ausgrabungen. Von Robert Koldewey. 2. Auflage. Leipzig: Hinrichs, 1913. vii+328 pages. M. 15.

Although they are not as regular as in some modern cities, the streets of ancient Babylon were usually fairly straight—a point noticed by Herodotus (i. 180), and crossed at right angles. They ran about 16 degrees west of astronomical north, and the same number of degrees north of east. The same orientation was found in the case of the procession streets, the inner city walls, and all of the temples, including Esagila (see below). With the exception of the procession streets, the streets were not usually paved.

The Babylonian private house consisted of a main room running along the south end of, and opening into, an open court. Everything else varied according to circumstances. The number and arrangement of additional rooms vary; smaller courts with adjoining rooms may be added to the complex; but the court and main room are always the essential part of the house. Columns do not appear either in the courts or houses until the time when Greek influence begins to be felt. The houses were always built of sun-dried mud bricks resting upon foundations of burnt brick. The walls of the houses of the time of Hammurabi were not very thick, but they increase in thickness until the time when Babylon reached her zenith under the neo-Babylonian empire. It was in this period, as well as in the Persian and Greek epochs following, that the city was most thickly populated. In contrast to the older period when gardens were common, the houses now stand huddled close together along the narrow streets. Of the intervening strata, that of the time of Merodach-baladin, Bel-nadin-shum, etc. (ca. 1400–1300 B.C.), shows ruins of houses whose walls approached those of the neo-Babylonian period in thickness, but the city was not crowded as in the later period. The ruins of the houses of the Hammurabi age show the marks of destruction by fire, doubtless the work of the invading Hittites (see the January number of this *Journal*, p. 29). In Parthian times, thin-walled houses were scattered at a considerable distance from each other over the site of the older city.

Of the *Kleinfunde*, most of which were found in the *Merkes* area, that is, the main residential section of the city throughout her history, some deserve special mention. First come the cuneiform tablets, which were found in the different strata from the upper, Greek and Persian, to that containing the ruins of the Hammurabi period. Most of the oldest tablets (those from the Hammurabi period), as well as many from the later epochs, fall into the category of commercial documents. Many of the letters were found with their clay envelopes unbroken. Why so large a percentage of letters were never opened in antiquity remains a puzzle.

Of the non-commercial documents the "Omen-tablets" form the largest group. Except in the case of the largest ones, the tablets seem to have been stored in earthen pots. But even after the business transactions recorded in these documents had been brought to a close, the tablets were not thrown away. The Babylonians seem to have felt a certain reverence for that which was written, and consequently, when their preservation was no longer necessary for business reasons, they gathered together the canceled or broken tablets and carefully buried them in caches in the streets or in their houses, thus preserving them for scholars of the twentieth century.

Vases, pots, bowls, and flasks of all descriptions have been found. Glazed ware as well as glass beads were common from the earliest to the latest times. Koldewey calls attention to the fact that at Farah beads of this kind go back beyond the fourth millennium B.C. He sees no Egyptian influence until the Sargonid period (*ca.* 700 B.C.). Toys made out of clay, spinning whorls of clay or stone, small terra-cotta ships with some animal (probably the *Sirrush* or dragon) lying in them, hand-mills, in all periods consisting of a flat slab of basalt over which was drawn a small rubbing-stone, also of basalt, constitute some of the more important smaller finds. The Babylonian lamp consisted of a fairly high, wheel-turned bowl to which was attached a long, curved, hand-made spout, the finished product looking somewhat like a bedroom slipper with the toe turned up. The later specimens are glazed. Very few Babylonian weapons have been preserved. Only a few short swords, knives, and flat lance-blades of bronze were found. A goodly number of arrow-heads came to light near the walls and fortifications. The older arrow-head was a three-edged piece of bronze which was fitted over the end of the arrow-shaft. In the graves, especially, were found large quantities of beads—of glass, agate, onyx, crystal, amethyst, etc. In the Sargonid and neo-Babylonian periods the Babylonian artisan had developed a remarkable finesse, cutting minute figures of animals—toads, turtles, etc., or human heads—upon very small pieces of polished agate or other stone. Bracelets and anklets of bronze, silver, or iron are numerous. Frequently from three to five pairs of anklets are found on the bones of the lower limbs of burials. Earrings of gold or silver, safety-pins (*fibulae*) of bronze are common. But finger-rings are not common before the Persian period, when they begin to supplant the seal-cylinder, so characteristic of the Babylonian civilization. Little stone tablets with inscriptions and drawings upon them served as amulets. No coins appear until the time of Darius. Charred remains of grain (and date-seeds) have

been found in considerable quantities, but await further study by specialists to determine the different species. Fishbones in large quantities are scattered throughout the ruins, including the lower jaw of a species of carp which is still found in the Euphrates today. Bones of sheep, cattle, domestic fowls, pigeons, etc., are common. The frequent occurrence of the ankle-bones of sheep, as well as bronze casts of them, would indicate that the Babylonians, like the Romans, used these in games. The tusk of the wild boar, with a hole bored in one end, was probably used as an ornament—for the harness, perhaps. These finds give us a welcome insight into the daily lives of the ancient Babylonians. A special study of the images (more than 6,000, including fragments, to date) found at Babylon will undoubtedly throw much light upon the religion, especially the popular religion, of the Babylonians. Before the final word on the walls, fortifications, temples, and procession streets, there remains to be said a word about Babylonian burials.

The Babylonians buried their dead along the city walls, in the streets, or in any spot not occupied at the time by a dwelling. The graves were sunk from 1 to 2 meters into the earth. The lowest strata (time of Hammurabi and successors) contain no sarcophagi. The bodies were laid directly into the earth: at most they were wrapped in a reed mat or walled in by a few mud bricks. The corpse is almost always stretched at full length, and often lies in such a position as to create the impression that it was buried in the attitude and place in which life had left it. Above these burials are those in which the body was packed, usually in a sitting posture, into a coffin made of two large earthenware pots joined mouth to mouth. Above these, again, are found clay sarcophagi of different shapes into which the corpse was placed in the so-called "Hocker" or "Stülper" positions. In the upper, Greek and Parthian, strata, the sarcophagi are brick-walled graves into which were placed wooden coffins with the dead. The ornaments usually worn during life were buried with the dead. In addition numerous earthenware vessels—cups and basins in particular—were deposited in the grave. Few weapons were found buried with the dead; which is not surprising when we remember the peaceful character of the Babylonians. Only a few seals and seal-cylinders were found with burials. Evidently these were handed on to be used by the next generation.

The excavations enable us to trace the growth of Babylon from a comparatively small city in Hammurabi's day to the colossal city of Nebuchadnezzar (604-561 B.C.) and his successors, the city which made such an impression upon Herodotus. However, we cannot go into

details. While he admits the possibility of a wall of such dimensions, Koldewey does not believe that the figures given by Herodotus are correct, but thinks the 480 stadia give the distance *around* the city instead of the *length of a side*. The outer city wall (built by Nebuchadrezzar) consisted of a mud-brick wall 7 meters in thickness, with another wall 12 meters in front of it, built of burnt brick and 7.8 meters thick. Directly in front of this latter wall stood a moat-wall, also of burnt brick, 3.3 meters in thickness. Beyond lay the moat, which has not yet been excavated. Upon the mud-brick wall arose towers (8.37 meters wide) at intervals of about 50 meters. This will give some idea of the colossal nature of the fortifications of the neo-Babylonian city.

Some idea of the size of the great temple of Marduk, Esagila, will be obtained from the following figures: The temple was rectangular in form; its north front measuring 79.30, its east front 85.80 meters. Inside was a court 31.30 by 37.60 meters. To the west lay the main cella, that of Marduk, but this has not yet been excavated. Lack of space will not permit us to mention even the names of the other temples, the palaces, gates, and procession streets of the ancient city.

While Babylon's crumbling walls of brick and adobe must seem mean to the archaeologist who comes from Greece or Egypt, where the temples of marble or granite are so imposing and beautiful even in their ruins, nevertheless the excavations are making it clear that the grand scale upon which her walls, gates, palaces, and temples were built did not constitute Babylon's only claim to magnificence. One cannot study the bulls and dragons which adorned the enameled walls of the Ishtar gate, or the magnificent lions (originally about 120 in number) which guarded the procession street called Aibur-shabum, without feeling that the Babylonians of the later days, at least, had developed a high form of art, even if it is different from that of Greece or Egypt.

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HEBREW AND BABYLONIAN TRADITIONS

Professor Jastrow is one of the sanest and most industrious of the writers on Babylonian subjects, and his long researches into the various phases of Babylonian religion have made him the foremost authority upon this subject. One takes up his book on *Hebrew and Babylonian Traditions*,¹ therefore, with peculiar interest, an interest that is height-

¹ *Hebrew and Babylonian Traditions*. The Haskell Lectures delivered at Oberlin College in 1913, and since revised and enlarged. By Morris Jastrow, Jr., Ph.D. New York: Scribner, 1914. xviii+376 pages. \$2.50.